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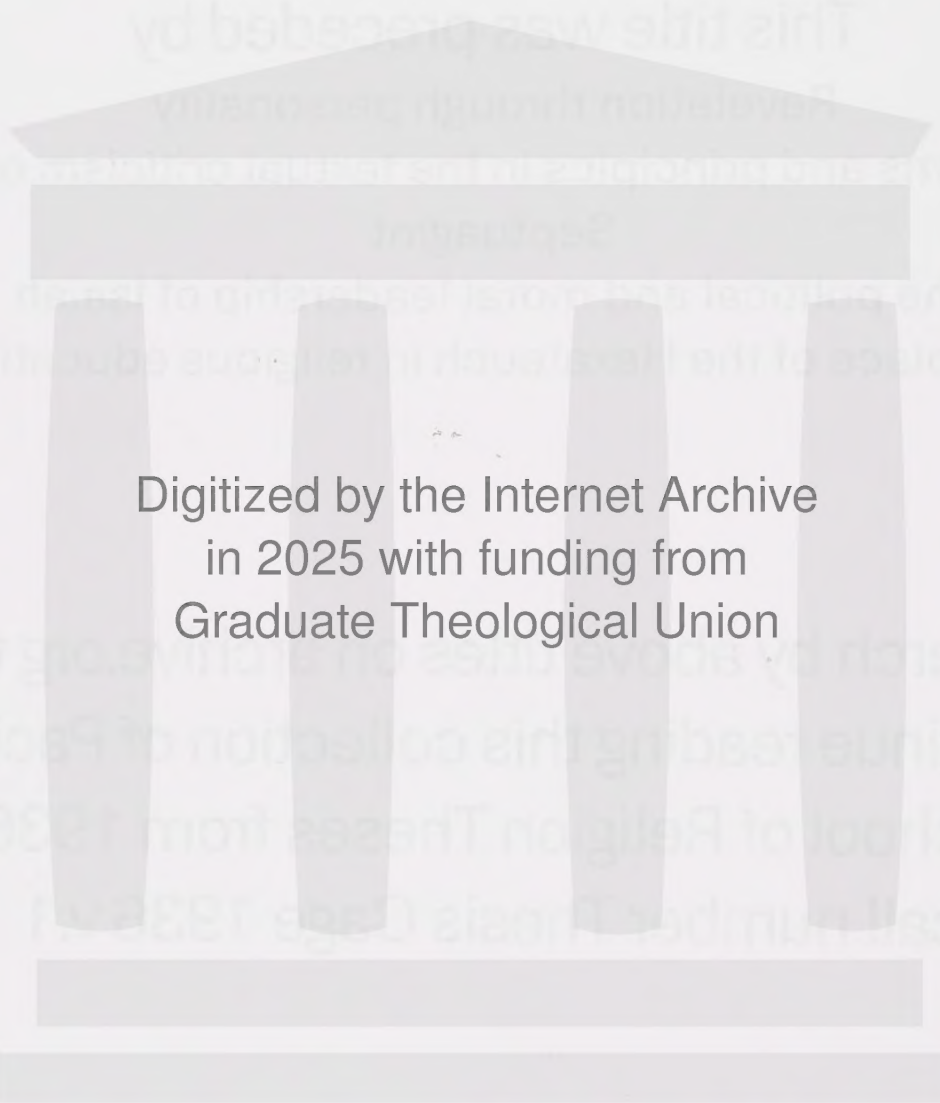
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"THE BEARING OF THE LIFE AND TEACHINGS OF JESUS
UPON REVOLUTION"

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A.B.-LaVerne College, 1931

THESIS

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THE BEARING OF THE LIFE AND TEACHINGS OF JESUS
UPON REVOLUTION

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THE BEARING OF THE LIFE AND TEACHINGS OF JESUS UPON REVOLUTION

INTRODUCTION

At the outset there are two factors in our contemporary life that make this study pertinent. The first is that revolution is upon us. Whether we like it or not revolution is in our midst. Any glance at the world speaks of it. Unrest is found everywhere. Some kind of an eruption has taken place in the hearts of men. The political, social, economic, and religious life of the world is not what it used to be. This phenomena is not new, but it is very real at the present moment. Somehow it is felt that on the secular side Russia started something. With the successful overthrow of an established system by revolutionary means, the whole world has cast longing eyes upon her, and has almost dared to try her method. The essential newness here is found in the scope of the revolutionary movement. The Orient and occident are alike in their movements. They differ in their attitudes, but essentially they are the same in essence. The struggle for freedom - however mythical freedom may be - is on. Paul R. Hutchinson has said, "It is not the contemporary world which is in revolution, but contemporary life."¹ The last two decades have witnessed striking

THE REVOLUTION IN THE EAST AND THE WEST
IN THE PRESENT DAY

Introduction

It is a common saying that the world is one, and that the nations are only
many little things which are being put together. The
idea of a world revolution is upon us. Whether it is to be
a world revolution is in our hands. Any place at the world
is a world. There is a world everywhere. Some kind of a
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The world has witnessed something.

revolutions in Russia, Italy, Germany, Spain, China, India, Turkey, and many smaller nations. Besides these obvious revolutions, may not activities in the British Empire, France, the United States, and others be classed as revolutionary? Roger Shaw in his "Handbook of Revolutions", has a chapter entitled "The Roosevelt Revolution". And, certainly, with all the changes in American life, revolution is a good description of it all. So again I say - Revolution is upon us.

The second factor lies in the new religious outlook. "The Social Gospel", however much of a bone of contention it may have been, is reaping a harvest. Religion has gone to the hearts of men and they have seen it in relation to the world in which they live; Christian men have found their world thoroughly unchristian, and they have determined to do something about it. In so doing the church has entered the field of revolution. A glance at resolutions and minutes of great church bodies is sufficient to show that organized religion finds itself thoroughly dissatisfied with the world as it is.

The unrest of modern religion tends toward revolution. E. Stanley Jones, who sounds a trumpet for a good portion of modern protestantism, shouted the challenge: "What attitude should we take toward social

reconstruction? Mind you, not social service within the present social structure, but a shifting of the whole of society to a new and more just basis".²

Kirby Page says, "Every time we pray the Lord's Prayer, with discernment and sincerity we are praying for revolutionary changes to be made in the present social order."³

This has had its reverberation in theology, and especially in the conception of Jesus. Accompanying the insight into social and economic conditions which today is leading to a revolutionary mind comes the interpretation of Jesus himself as a revolutionist. "The Bible", writes Dean Hodges, "is a dangerous and dynamic book, radical and revolutionary, essentially democratic, and puts all our conservatism in peril."⁴ Dickey goes on to say "Jesus, too, seems to invite re-examination". This re-examination he proceeds to make on a scholarly basis, and his conclusions are that Jesus was essentially a revolutionist. Jesus, according to the man on the street, was a young radical who was crucified because he held radical social views. One man, who is editor of a radical labor journal, said to me, "We are beginning to find out that Jesus is one of us. He was a radical,

and they lynched him for it." Such emphasis from the radical secular field, coupled with modern religious emphasis upon the Jesus of history, has at least made Jesus a vital moving figure among men.

The actions of Christianity in the world is dependent upon its interpretation of Jesus' attitudes. There is little call among men today to have theology presented to them in hard and fast forms with the dictums of an ethereal Christ - idea. Men want to know Jesus' attitudes toward a complex world. He lived in a world where problems pressed upon him, a world in that respect much as ours. He lived successfully in it and men want to know the secret of it. The Christian course in the world today is largely dependent upon what the Christian church thinks is the strategy of Jesus. In the midst of social and economic conditions, with "The Church against the World"⁵ this is important.

The task is not easy. It will require first the erasing of preconceived notions. We must start with a clean slate if our study can be called scientific. And it must be scientific.

Secondly, it must be accompanied with a passion to seek the truth. The truth concerning revolutions,

and they looked for it." With emphasis, Jesus said:
"The Kingdom of God is within you." The Kingdom of God is not a
place, but a state of mind. It is a state of mind which is
in harmony with the laws of history, and at least with
the laws of nature.

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their definitions, their types, their causes - all must be studied. The truth concerning religion's role in revolutions ancient and modern must be studied. Whether religion has played a good or a bad part is not here the consideration. We want to know truth. Truth concerning Jesus and his attitudes must be sought. Here modern scholarship and criticism can help us. We must see Jesus in the light of history and research and see if it be possible to determine his attitudes toward the world in which he lived.

And thirdly, it must make conclusions of whatever nature the study would warrant. Conclusions must be drawn only after careful perusal of material, but they must be definite, else the study is useless.

The purpose of the study, then, may be said to be a scientific attempt to determine Jesus' social attitudes to see whether or not Jesus held revolutionary views. If he did, it must follow that the Christian message must be one of revolution. "The quest is central, and the justified results cannot fail to be significant for a Church which is seeking to find her bearings amid a changing order."⁶

NOTES ON INTRODUCTION

- ¹World Religion and Revolution - Pg. 16
- ²Article on "Let's Go Forward" - Christian Century, March 14, 1934.
- ³Article on "A Christian Revolution" - Christian Century, Feb. 20, 1935.
- ⁴Quoted in Samuel Dickey - The Constructive Revolution of Jesus, Pg. #9
- ⁵A Phrase Borrowed From The Book of That Title by Pauck, Miller, and Nelbuhr.
- ⁶Dickey, Samuel - The Constructive Revolution of Jesus, Pg. 11.

CHAPTER I

A STUDY OF REVOLUTIONS

A. Types of Revolutions.

It is not sufficient to lump revolutions together and treat them generally. We must make an analysis of them.

The most familiar type is that of political revolution. An old definition of revolution as "a transfer of power" applies primarily to this type. "As soon as discontent is generalized a party is formed which often becomes strong enough to struggle against the government".⁷ This is the essential cycle of political revolution. It is not always a bloody struggle, but it is a definite transfer of power. Roger Shaw has pointed to at least four kinds of political revolutions. He has called them (1) national - in which case there is a struggle against a ruling "step mother" country resulting in transfer of power to the country itself. The American revolution of '76 and the present Indian revolution are examples of this type. (2) Bourgeois - in which the middle class revolts against either proletariat or aristocrat; usually the latter. The great French revolution was this type, as

was the European cycle of 1830. The entire breakdown of the feudal system was a bourgeois movement.

(3) Proletarian - where the working class gains control, resulting in abolition of the other two classes. The Russian Revolution is the only complete illustration of this type today, although there have been other attempts - even as far back as the famous gladiators revolt under the leadership of Spartacus in 73 B.C. (4) Palace revolution. This is of little importance today. It consisted of private intrigues without the knowledge of the masses. In our day of bureaucracy much the same type is possible, however. This was the method used in the days of royalty when governments were in the hands of whoever pulled the right strings. Some Latin American revolutions resemble this type more than any other. Here a revolution takes place, power is transferred from one hand to another, but the mass of people are not affected except by increased taxes.

A second type is that of scientific revolution. This is purely on an intellectual plane, but is nevertheless real. The struggle which ensues from it is also very real, even though not on a physical plane. The change from a geocentric to a heliocentric universe was revolutionary. It was partly evolutionary,

but a study shows that the break was made rather suddenly, thus definitely revolution. The impact of Darwin upon the intellectual world was nothing short of revolution.

A third type is industrial revolution. The definition as "a transfer of power" again comes into play here. With the coming of machinery, revolutionizing life, came the creation of new classes and the idea of industrial control. The world became divided into economic units as well as national units, and any transfer of power among these units made up revolution. Its more familiar phraseology of today is "economic revolution." This is marked by its unconsciousness. Here Henry Ford would be classed as a revolutionist by virtue of his invention of the Model T. Unconscious or not, this type of revolution has contributed largely to our present economic upheaval.

A fourth type is that of social revolution. The complexity of the modern world has broken loose many points of tension. The races of the world have come to a new self-consciousness and have revolted against the white man's dominance. The struggle between sexes has at times taken on revolutionary

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proportions. Women have worked for, if not a transfer of power, at least a share in power. Class revolutions often are social upheavals more than political, although aimed ultimately at political change.

The fifth type is religious revolution. The rise of Mohammedanism changed a wandering group of tribes into a formidable nation. The protestant reformation, which was really a revolution - for it was a complete break - upset all Europe. The breakdown of Calvinism and the impact of the new religion of today has upset civilization. Religion has a peculiar hold on the conduct of life and an eruption in the religious field affects all of life. At times religious revolution takes the form of revolt against religion, but it is the same upsetting force of religious change. Robespierre's substitution of a cult of reason for Christianity and the atheism of present Russian Communism are cases in point.

B. The Place of Revolutions in History.

Let us turn now to a study of revolution in time. What place have revolutions had in history? Have they a normal place in human history or must they be outlawed as intrusions in the progress of mankind?

Let us keep in mind the fact that revolution

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2. The Place of Religion in History.

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in its fullest sense need not be one of violence.

H. M. Hyndman says, "A revolution is none the less a revolution because its aims have been achieved peacefully".² So our study need not be confined to a history of violent social change. It is really a study of the phenomena of change itself. Revolution is sudden change. But the line between gradual and sudden change is not clearly defined. And the process of change may stand some study also. It is seriously doubted that there is such a thing as gradual, evolutionary change. If such were the case, all change would be revolutionary. Social phenomena would be cycles of stagnation, unrest, revolution, chaos, recovery, stagnation, revolution, etc. Any progress under such a system would lie in the fact that each revolutionary period would push society to a new high level.

On the other hand social change is often looked upon as being entirely gradual evolution. Even though there are revolutionary periods in history they need not mean radical social change. They may be simply flareups in the clash of on-moving forces, but in themselves of little importance. Revolutions, then, would be simply surface abrasions as symptoms of a deep current moving under the outer social structure.

History must be the laboratory. This is not a thesis upon the revolutionary interpretation of history, so suffice it to say that the point of view here taken is that history holds a place for both evolution and revolution in social change. Neither account for change alone. Change is a gradual transforming process accompanied by periods of upheaval resulting in sudden changes, whether for the better or worse. This is the same as saying that progress is a jerky, intermittent, process, both evolutionary and revolutionary. H. M. Hyndman has written a book entitled, The Evolution of Revolution. It is a descriptive title of the historic progress of society.

The best way of setting this principle clearly before us is to make a short study of some significant revolutions and find their historical significance. We must ask of each of them, "Were they simply flareups in ongoing social change, or do they have significance in themselves"?

The protestant reformation is a case in point. This was a revolution in a real sense. It was a definite attempt to change conditions suddenly. It was an attempt to break an existing power and transfer it from one group to another. It was the break-down of the "status quo" and an attempt to set up a new order in the field of

organized religion. It had its effect in every other part of contemporary life. The church was in revolt. The sudden appearance of champions of the new church in every part of Europe is significant evidence of the suddenness of the movement. The history of the church took a sudden lunge and thrust itself squarely against the world. Many stakes bearing human bodies were set afire as a result.

The revolution resulted in a new order for the church, both Catholic and Protestant. The medieval church was broken and authority was transferred to the constituency of the church. The protestant revolution also divided Europe. It set up in barricaded Europe another large barrier - Catholics versus Protestants. With the growth of intolerance and the backwash of revolution it almost ruined Europe. The revolution itself had a tremendous significance in history and must be regarded as a phenomenon of its own account.

But it was also a part of a deeper force at work. Tides were even then moving - but too slow for the impatience of men. The growth is familiar. St. Francis of Assisi and Saint Dominic, both of the twelfth century, set movements of transformation moving within the organized church. But the pope had given them the kiss of death by incorporating them as orders within the church, eventually taking on the

general corruption of Rome. John Wycliffe worked for reform within the church. His work influenced a great many. The Lollard movement became widespread, having considerable influence upon the peasants' revolt of 1381. The movement moved to the continent, where it was taken up by John Huss in Bohemia.

Further than that, the church had tried to reform itself. Nine great councils were held from 1215 A. D. up to the council of Trent in 1546. This council marked the final failure of the church at reform, but it also marked a definite movement for reform within the church.

Also people themselves were gradually breaking away from the authority of the priests and the pope. The reformation movement throughout Europe found a ready response. Popular devotions and theology had grown up under the surface. Revolutionists capitalized on this movement. The popularity of William Langlande's "Piers Ploughman", written in England fifty years before the reformation points to the rising interest of the masses in religious subjects apart from the church.

Thus we may say of the protestant revolution that it was the culmination of natural, largely unconscious, movements. But it itself was a deliberate

attempt to bring an end to abuse and to bring about a sudden change in the ecclesiastical system. So evolution and revolution played almost equal parts in the episode.

The French revolution has come to be the typical revolution of history. It seemed to have about all the characteristics of a true revolution. It included also a great deal of violence, so it presents a picture of revolution in the raw.

Here, too, sudden changes were made. The luxuriant, parasitic, court of Luis XVI was overthrown, the power of the aristocrat was broken and the whole feudalistic structure of European society received its death blow. Europe was thoroughly shaken up. It was a revolution of magnificent proportions. And it was sudden indeed. It is well to note the movement of the revolution itself as it gathered momentum. In the first thirteen months of the revolutionary tribunal twelve hundred were sentenced to death - these with ever increasing rapidity. The thirty-nine days of the intense reign of terror prior to Robespierre's reciprocal death witnessed over thirteen hundred deaths at the hands of the tribunal. The body began with a fair representation of a legal court, but as the revolutionary avalanche moved on its authority grew more autocratic to the point

of absoluteness with no appeal from its decisions.

But it was not all revolutionary. Gustave Le Bon says, "generally slow in extreme, the evolution of ideas is often invisible for a whole generation".³ The French revolution was preceded by an evolution of ideas. It culminated in violent revolution.

Back of the revolution was the great century of French philosophy and literature. Rosseau, Diderot, Montesquieu, and Voltaire all belonged to this period. These men themselves cannot be charged with bringing on revolution, for with the exception of Rosseau, they were opposed to the establishment of democracy. But they contributed very much to enlightenment of the masses, and unrest was the result. Existing institutions, including religion, were attacked by the masses. This unrest grew into revolt and as the evolutionary process became more concentrated it broke out into revolution.

The Russian revolution is the classic of contemporary history. There is little more to describe here than has already been described in relation to the French revolution. Its chief difference lies in the fact that it was more radical. Its transfer of power was from the highest caste to the lowest; from the czarist, priestly, aristocratic class to the proletariat.

It was the completest upset in all history. The "Magnificat" could be sung in Russia today.

"He has dethroned monarchs and exalted the poor." It was the same story - usurpation of power by a small group, refusal to give it up, and awakening of the masses to their possibilities. One of the high points in the evolution of ideas leading up to the revolution was the writing of Karl Marx and Friedrech Engels. The Russian Revolution can be said to have brought such great results because it established a party in its wake. The Communist Party, comparable to the Church Militant of Christianity carries on the work with Marx' writings as its Bible. With this force it has set out to revolutionize the world. Its importance in the world outlook of today cannot be underestimated.

Back of all of this lies all of Russian history. The reformation did not strike Russia, nor did the French revolution change her seriously. Medieavalism existed in Russia to a greater extent than anywhere else in the world. With it, too, is the long story of the rise of capitalism with its exploitations. Growing unrest with these conditions, the feeding of this unrest by philosophers and literary men, and the advent of strong leaders into the field led

to revolution.

The revolutions of the Orient are results of long periods of agitation and unrest. The story of awakened Chinese youth in revolt is a long one and not at all confined to contemporary China, Gandhi's movement in India, strange as it is, is nevertheless definitely a revolution. It has as its background British - Indian relations and has grown out of social forces.

It is too soon to speak of the significance of modern revolutions such as the Hitler revolution, the Fascist triumph, the Spanish revolution, and the American revolution with any certainty as to their significance. Whether it is proper to speak of our day as revolutionary is open to question. But certainly the evolutionary seeds of revolution are germinating today. A quotation from one of Michael Gold's recent novels is significant. One of his character's, a New York "eastsider" is made to soliloquize: "Oh worker's Revolution, you brought hope to me, a lonely suicidal boy. You are the true Messiah. You will destroy the East Side when you come, and build there a garden for the human spirit. O Revolution, that forced me to think, to struggle, to live. O Great Beginning!"⁴

Novelists, philosophers, labor leaders, economists, political aspirants, and religious leaders are sowing the seed of unrest; education is enlightening men. Can the tide of evolution be controlled ere it breaks out into world revolution? Or has it already broken out on a world basis? The contemporary scene is charged with the spirit of revolution. Paul Hutchinson claims that "the next two centuries will be marked by revolution."⁵

By way of summary, without attempting here an evaluation of revolution, we may say that revolutions have held an important place in history. Evolution and revolution have been curiously mixed. Devolution seems to find a place in the picture also. It is no wonder that men often fail to find purpose in history. The picture is too much a conglomeration of social phenomena. But suffice it to say for our study at its present stage that revolutions in the past have held a very real place and the present world situation is charged with revolution. To chart the future course is not our purpose. Observations concerning the future will develop later in our study.

C. Causes of Revolution.

"Great God!" cries one who meditates, "From

whence proceed such destructive and melancholy revolutions?"⁶ We may not hold such a melancholy attitude, but the question is on our lips. What lies behind such a social phenomenon as we have described revolution to be?

This answer is not simple. Pitirim A Sorokin says, "The question of causes put in a general form is always vague, and savors of metaphysics".⁷ I am not so sure but what some causes of revolution may be found in the metaphysical realm, but we shall try to be specific. Something happens in society which leads to an upheaval. What is it?

The first contributing factor to this phenomenon is indifference of society as a whole to change. It is the acquisitiveness of society. This is an obvious fact and needs little expansion. Society as a whole is interested neither in evolution nor revolution. The masses, though not content, have accepted their lot. One illustration of this is found in the history of the church. We have referred to the abortive efforts of church leaders to change the Roman church prior to the reformation. But the church, growing rich off its practices, refused to change to any appreciable degree. The Russian church, with its long uninterrupted history, advancing little above medievalism, brought about its own destruction.

Feudalism as a social system became entrenched and refused to budge until forced.

Intrenched systems are familiar today and are representative of an acquisitive society. A saying is attributed to John Stuart Mill, "The law of gravitation would never have been passed had it come in conflict with vested interests."

Revolution must be made up of opposing forces. The entrenched social system always forms one pole of conflict. When another form of organization comes into direct conflict with powers that be a revolution is on.

A second factor to take into account we shall term "repression". It is curtailing of human rights. Whether it be in the form of slavery, economic exploitation, religious intolerance, or intellectual ignorance, the principle is the same. The rights of men are ever at stake. The rights to "life, liberty, and the pursuit of happiness" was at the basis of the American Revolution. "Liberty, equality, fraternity" was the cry of the French revolutionists. The terms are vague, but when any of these fundamental rights are violated for a period of time something happens. Sorokin, who approaches revolution from a sociological view point makes this to be the main cause of revolution. He says, "The cause of revolution is always the growth of 'repression' of the

main instincts of the majority of society, and the impossibility of obtaining for those instincts the necessary minimum of satisfaction."⁸

Sorokin has named seven of these repressions as being very important in bringing on revolution. They are: hunger, or repression of alimentary reflexes; repression of the impulse of property; of instincts of individual self-preservation; of sex instincts; of the impulse of freedom; of self-expression of inherited abilities; of inborn reflexes.

None can deny but what these are fundamental and will sooner or later find expression even though it brings on revolution. The food repression is common. Three years ago I watched and followed a hunger march of two thousand men into the capital city of my state. They felt the repression, they demanded food. Just or unjust the method, it was a symptom of brewing revolution.

Paupers feel the pinch of not owning property. They are often the revolutionists. They have nothing to lost in upheaval. A revolutionist friend of mine is also a poet. He thinks of all of nature as being the work of God and he cannot reconcile himself to the way in which it has been distorted by man. He thinks property was originally meant for all men and he purposes to help bring back such an era. Half the world growing rich at the expense of the other half roils the other

half to revolution. Basil Matthews says, concerning Russia, "By 1914 two and a half million of illiterate employees, men and women for the most part overworked, underpaid, vilely housed, and often wickedly exploited by overseers, were seething with discontent against their growingly rich employers."⁹ Paul Hutchinson says, "The injustice against which the Russian revolted is the injustice which powels the common man in every land; the dream of a society of equitably shared benefits, which the Russian has set out to attain, is the dream which haunts the mind of the common man in every nation."¹⁰ Lectures, charts, and books speaking of unequal distribution of wealth in proportion to effort are rightly termed seeds of revolution. They speak of economic repressions.

The instinct of self-preservation cannot be violated without danger. It is often noted that revolutions follow in the wake of war. It is because of the feeling that human life has been destroyed and those who were responsible must pay. A counter revolution following such a reign of terror as that of the French revolution is the expression of this right of self-preservation. Any planned destruction of life stirs up a reaction against those who are responsible.

Sex repressions are often very important in brewing revolution. Sexual looseness on the part of

rulers in the church or in nations have brought about their downfall. Men will not stand for it. When a ruling class feels secure enough to lift license, revolution is at hand. It was so in the Roman Empire, it was so in the Czar's court, it was at least one of the accusations upon Marie Antoinette and her court. Such a repression incites violence more quickly than any other and must be recognized in a study of revolution.

The impulse of freedom is basic. Sorokin says "the regime of oppression and despotism inevitably leads to a social explosion".¹¹ The freedom to move, communicate and act within reasonable bounds cannot long be denied those whose instincts for freedom are still alive.

There are many repressed expressions of natural abilities. Existing social systems tend to put men in arbitrary places. The born leader will be shoveling coal and the poet will be hulling almonds because of economic pressure. A day when these inherited qualities may bloom forth is a constant dream. It is another repression, and the one that is probably the least avoidable. Many day workers become leaders of men and repressed talents find their fruition in revolution. At times it seemingly must break out.

The seventh class of repressions refers simply to the rest of the natural reflexes. There are many sensitive spots in society which must be taken into

consideration. Any "New Deal" policy that affects a certain group may touch a nerve ending of society. Repressions are dangerous things if allowed to continue.

Another cause of revolution is the fact of slowness of the evolutionary process. It is a form of impatience. We have already pointed out how confusing it is to try to pick out the hand of purpose in history, and we have painted a picture of the acquisitiveness of society. Advancing minds cannot stay with the crowd. They dream and build beyond society. Becoming impatient with society in its slowness to catch up they undertake to move it forward suddenly. Hence a revolution. Society often brings it up on themselves because of the very fact of her acquisitiveness. W. Russell Shull says, "If we do not constructively and enthusiastically labor for the reformation of our present system, we contribute to its overthrow. If we block evolution we bring revolution."¹²

A further contributing factor is found in breakdown of powers of social control. Revolution waits its chance. Everett Dean Martin says, "Revolution is the fate of puppet rulers like Louis XVI, Kaiser William II, and the late Czar of Russia But revolution can never look a born leader in the face".¹³ There is

thus little danger of revolution in Italy as long as Mussolini holds firm. Revolutionists wait for breaks. The part that armies have played in revolutions is important. The Russian revolution would never have come about had not the army sympathized with the insurgents and had not many of them stepped in to help capture Petrograd. Gustav LeBon has stated, "Royalty did not disappear in France on the day when Louis XVI was guillotined, but at the precise moment when his mutinous troops refused to defend him".¹⁴ A strong central government can evade revolution, but a breakdown in a period of unrest paves the path of revolution.

Thus far we have dealt with basic causes of revolution. Immediate causes are usually quite different. Martin Luther, in firing the opening salute of the reformation, which we have seen to be a real revolution, was not thinking of repressions or of social acquisitiveness. He saw only certain specific abuses by those in authority in the church. He set out to protest and change these. Some were very ordinary protests. Thesis eighty-six of the famous ninety-five was: "Why does not the Pope, whose riches are at this day more ample than those of Croesus, build the basilica of St. Peter with his own money rather than with that of poor believers?"¹⁵ Most of them were regarding the sale of indulgences to meet

this building expense and other expenses of the pope. But he soon found that he was striking squarely at the heart of organized religion. Then all the psychological forces lying latent came into play and revolution was on.

Many real causes of the American revolution seldom get into American history books. Economic relations with stock companies of England seeking to exploit the colonists, the rise of the debtor class, religious independence, suppression of freedom of voting and self-expression, the revolutionary mind of the colonists, are seldom mentioned, for these are in the background. The immediate causes are pointed out to be: The Molasses act, the Stamp Act, the Boston Tea party, The Boston Massacre, and other specific acts. These were specific things, and they are the things that ultimately cause revolutions, hence must be included in our understanding of the making of revolutions.

D. The Psychology of Revolution.

"Revolution", says Martin, "Can best be explained in terms of crowd psychology".¹⁶ Martin even takes issue with those who stress economic interpretation of history, saying that it is psychological factors that lay behind economics that ultimately determines courses in revolution. Although revolutions have never represented a majority of the people which it concerns,

it must have its roots in the masses in order to be effective to any wide degree.

There are certain types of behavior, then, that can be distinguished in the action of crowds. They are comparable to psychoses and nervous disorders in individuals dealt with in psychiatric clinics.

It is significant that revolution, to be significant, must be mass action. This at once reduces its idealism, its purpose, its ultimate goals, and its methods, to the level of the average. In mass action individual reason largely disappears, until at its height reason is entirely overthrown and the mass becomes a brute. Thus in the final stages of a mass revolution violence becomes almost inevitable.

In revolution, we must deal, then, with the "mass-man". By the mass-man we mean the individual who has for the time lost himself in accomplishing mass action. It is obvious that any revolt from the mass mind on the part of the individual would tend to thwart revolution. What are some of the psychological phenomena which characterize this mass-man which bear upon revolution?

One essential characteristic of the mass revolutionary mind is the obsession of an idea. An idea is always at the bottom of a revolution. In the words of Guiseppe Mazzini, "Every revolution is the work of a principle which has been accepted as a basis of faith."¹⁷ An idea however, with the mass-mind need not be the same

as the same idea conceived by the "select-mind". An idea in the hands of the masses becomes degenerate. Ortega Y Gasset speaks pointedly when he says, "The average man finds himself with ideas in his head, but he lacks the faculty of ideation. He has no conception even of the rare atmosphere in which ideas live. He wishes to have opinions, but is unwilling to accept the conditions and presuppositions that underlie all opinion. Hence his ideas are in effect nothing more than appetites in words, something like musical romanzas".¹⁸ Thus even great ideas, when reduced to the mass level, lose their loftiness, and a revolution stirred by them may lose its idealistic motive. The crusades nearly lost sight of their holy mission in a mass ambition to conquer. The crowd often completely loses sight of the evil it set out to remedy.

The positive side of this phenomena of revolutionary mass behavior is found in the responsibility which this fact places upon the revolutionary leader. A revolution, to carry out its high purpose, must raise the level of the masses, through education, to the acceptance of the "conditions and presuppositions that underlie all opinion." This, according to Mazzini, is the distinction between riot and revolution. "Without the purpose hinted at above, there may be at times riots, and at times insurrections, but no revolution".¹⁹

A second characteristic of the revolutionary mass-mind is the feeling of power. It is a paranoiac condition characterized by a delusion of the importance of the mass mind itself. It is a form of egomania applied to the crowd. Martin says again, "It is the sense of increasing power, not poverty and exploitation, which causes a group to become revolutionary."²⁰ It is the feeling of power within the group that provides dynamic to upset the world.

This power need not be based upon reason or ability to rule, but may quite as well be upon an over-exaggeration of self-importance. "The mass-man", says Ortega Y Gasset, "Regards himself as perfect." The mass mind must have such a feeling before it can muster intolerance enough of opposing forces to put them all down. The revolutionary crowd is self-confident. Gustave Le Bon has drawn an interesting comparison when he points out similar psychoses in Calvin and Robespierre, both revolutionists, ordinarily considered of a widely differing type. "The psychology of Calvin", he says, "is not without affinity with that of Robespierre. Like the latter, the master of the pure truth, he sent to death those who would not accept his doctrines. God, he stated, wishes that one should put aside all humanity when it is a question of striving for his glory."²¹ Furthermore, Calvin placed a cosmic meaning to it all

when he pictured God as casting into destruction all who did not accept the Calvinistic conception of truth. It is simply delusion of self. Overconfidence in the crowds' own self-righteousness has been one of the destructive factors in many revolutions.

This too, may have a positive side. There must certainly be such a thing as group righteousness, and the authority of such a group to try to make the rest of society like itself. But unless such a group commits itself to radical action, believing itself the sole possessor of truth to extinction of all others, it is an evolutionary force instead of one of revolutionary proportions.

A third element in crowd psychology which often develops in revolution is the homicidal wish. The guillotine is its symbol. With the rise of power comes this peculiar complex. The Christians in their first centuries broke the power of Rome, but they were not satisfied short of physically conquering it. Communist Russia, having set up proletariat rule, must go further by destroying all that pertained to royalty and capitalism. This Jehu type of revolution is all too common in world history. This is purely in the field of mass psychology, but is important in revolutionary phenomena. A crowd obsessed with the ideal of justice can go to such extremes as a

lynching episode with all its degenerate aspects. It is the same in revolution. A revolutionary crowd can become brutish. There is no positive side to this phase - it is all destructive.

An interesting element in the revolutionary mind lies in its romanticism. A revolutionist is a dreamer. Here we follow Martin again in his description of the revolutionary mind.²² He lists five ways in which the revolutionist may be classed as a romanticist.

First, there is a dependence upon emotion rather than intelligence as a guide to behavior. It is significant that "the majority of revolutionists of all times have been consumed with wrath toward people they have never seen".

Second, the revolutionist is characterized by a flight from the real. A revolution is a glorious adventure. Youth has given its life to the great ideal. The grim realities of revolution are not stressed.

Third, he idealizes the object of interest. The objects of revolution are pictured in glowing terms, and the price to be paid is small in comparison. Thus the Russian Proletariat is pictured as a superior group to the aristocrats, never hinting that the

proletariat may grow as selfish in power as have the rulers.

Fourth, the role of revolution becomes a melodrama. It takes on a cosmic significance. Thus Nazis become predestined to rule, and the world waits for democratic intervention into the world of affairs.

And fifth, there is a spirit of world-weariness. The world in the eyes of the revolutionist has gone bad, and awaits only his entrance upon the stage to make things right.

These elements are real in revolution. Masses move on such romanticisms. When to the masses ideas are in effect nothing but "appetites in words", one can see what an effect such a romantic menu may have upon a guillible mass-mind.

One other factor in revolutionary phenomena, which is not wholly in the field of psychology, but can logically be treated here, is the fact of revolutionary cycles. That there is a certain rotation in history, with revolution playing a part in the turning, is not without foundation. In fact some would say that revolution is the power stroke in such a cycle; that cycles begin with revolution.

There is certainly the fact that there have been, and will be, short revolutionary cycles. The

disturbed masses torn by revolution are not easily controlled, and when revolution brings on injustice and homicide repressions again come into play, and counter revolution is on. The French revolution started such a series, with the Napoleonic wars, rise of Charles X, end of the Bourbon dynasty, rise of Louis Philippe, and cessation of Catholicism as a state creed, all following in its wake. These were all sudden changes - revolutionary.

The French revolution itself was part of a cycle of horizontal measurements, taking place nearly the same time in various places. The industrial revolution of the latter half of the eighteenth century, reforms of government in England, the French revolution, and the American revolution in 1776, all belong to a certain historical cycle, with appeal to freedom foremost.

The revolutionary cycle of the middle of the nineteenth century is another such phenomenon. Abdication of Louis Philippe; activities of Mazzini, Cavour, and Garibaldi in Italy; overthrow of the dictatorship of Metternich of Austria; rise of the Poles against Russia; and to a degree democratizing of the United States under Andrew Jackson and freeing the slaves, belong to another horizontal cycle.

The cycle of our modern day is familiar.

Russia began it, Italy followed along a different line, Germany came next, and in its wake has come world revolution.

Still another form of revolutionary cycle may be observed, however, by a larger view of history. It may be observed in the history of the Christian Church. The first three centuries of Christianity were revolutionary. Christians were attacked as overthrowers of governments, and were held to be dangerous to vested interests. The recognition of Christianity by the ruling class begun by the Emperor Constantine and its gradual absorption by this class marked the end of Christian revolution. Revolutions are not carried on by the glutted, and the church came to be so. The lack of revolution was a contributing factor to the darkness of the middle ages.

The coming of the renaissance and the reformation brought a new spirit of revolution in the church. It reverberated throughout the western world for at least two centuries, spending itself in a reversion to institutionalism as we know it today. Revolutionary Christianity was not as complete at the time of the reformation, however, as during the Apostolic and immediate post-apostolic periods. It was more in the field of theology, and as Dr. Tolson has made clear, "To all the reformers Christianity is Pauline rather

than Jesusinian".²³ But against the background of the medieaval Christianity, the reformation was a real revolution.

Some have said that the third cycle of revolution in the field of Christian history is the present day. They see in the breakdown of civilization, and in the emphasis upon Jesus in Christianity, the dawning of a new revolutionary spirit in Christianity, and hence a new day. On the other hand there are others who, like Berdyaev,²⁴ feel that our present day is really the end of the spirit of revolution. Revolutionary flareups, that are parts of the present scene, are simply death throes of our humanistic civilization. We must enter a period of darkness - new middle ages - before real revolution begins.²⁵ But whatever may be the interpretation of the present and the future, we may say that there have been at least two cycles in Christian history.

Martin pictures revolutionary cycles in political history running somewhat parallel to cycles of Christian revolution just described.²⁶ He says that there have been three cycles, that of the ancient world, that of the middle ages, and that of modern times. This classification is, of course, partly arbitrary, for there are many overlappings.

The first began with Solon at Athens and included republicans of Greece and Rome and primitive

Christians. "It was primarily motivated by a desire for a kind of equality among men".²⁷ But it resulted in dictatorship, assumption of divine honor by the emperor, reduction of the people to slavery of the state, and overthrow of despotism by barbarian invasion. This destroyed political sense, and the middle ages were the result.

The second cycle began in the eleventh century with Hildebrand (Pope Gregory). He set out to reform the church and to regain rights of men. The cycle ended with the protestant reformation, the treaty of Westphalia with its subsequent rise of nationalism and modern warfare, and the destruction of Catholic efforts for international fellowship. Again came divine rights of rulers and reduction of the people to virtual slavery.

The third cycle began with Cromwell and the Puritan Revolt in 1642. It lead through the French revolution, the American revolution, the European cycle of the last century, and has not yet spent itself. The rise of the totalitarian state, with its curtailment of freedom, may be the final stage of the cycle.

However mythical this may appear to be, it seems clear that there are such things as revolutionary cycles. We must understand them in our understanding

of movements of history and of our own day.

E. A Definition of Revolution

Having thus analyzed revolution from a number of angles, let us now turn to an attempt to synthesize our material into a working definition.

Let us first note that revolution is distinct from evolution. In a long view, revolution may be a part of evolution, but they have little in common. Both are change, but the difference lies in time. Geology shows gradual change of the earth, an evolutionary change. It also shows effects of earthquakes - revolutionary changes. Revolution is an earthquake in social, religious, intellectual, or political fields.

Secondly, revolution must be kept distinct from reform. Here again, change is involved, but the difference lies in method, rather than in time. Sorokin gives four rules of reform which distinguishes it from the revolutionary method. (1) Reform must not violate human nature or contradict its fundamental instincts. (2) Reform is based upon scientific study. (3) Every reconstructive experiment in reform is first tested on a small scale. And (4) reforms must be realized only by legal and constitutional means.²⁸ These are obviously out of accord with revolution.

The relation has been summed up by the statement, "A reform is a correction of abuses; a revolution is a transfer of power."²⁹ Revolution has no time for correction of the old, it is interested only in the establishment of the new.

In a sense revolution is a rotation. Our discussion of revolutionary cycles would seem to point this out. The etymology of the word would indicate this to be its meaning. A revolution must have a beginning and an end, to start all over again. Revolutionary explosion starts something and as it runs down and degenerates, it comes to the end of an era and revolution begins again.

Revolution is a social philosophy. Revolution must be described in personal terms. It cannot be defined as a social process. We have seen its variegated picture in history. It has not always played the same part. It cannot be described accurately as "sudden, catastrophic change", for it does not always bring change. What is dreamed of as change does not necessarily turn out to be change. On the other hand many great changes of history have come through methods totally out of kinship to revolution.

Revolution philosophy is, however, a philosophy of change. We have seen that revolution is based upon acquisitiveness, repressions, intrenched systems, and unrest. If we hold a view that the society in which we live is incompatible to ideals which we hold, and that they cannot be changed to conform with our ideal, but must be transplanted - then we are essentially revolutionists.

Regarding political revolution, Mazzini has said, "A revolution proclaims that the state is rotten; that its machinery no longer meets the needs of the greatest number of the citizens; that the new phase in the development of the national faculties finds neither expression nor representation in the official constitution of the country, and that it must therefore create one for itself. This the revolution does create."³⁰ This same principle holds true in other fields.

That revolution is a matter of personal philosophy rather than a social process is illustrated by Professor Burns' estimate of Count Leo Tolstoy: "Tolstoi was a great revolutionary who hated revolutions, a great artist who reviled art, and a great Christian who repudiated the beliefs and practices of all who pride themselves on being most Christian."³¹

It is in this sense, then, that we take up

the teachings of Jesus in their relation to revolution. It is here that we shall be able, through our knowledge of revolutions, and through a critical knowledge of the life and teachings of Jesus, to chart a Christian message for a world in revolution.

NOTES ON CHAPTER I

- ¹Le Bon - The Psychology of Revolution, Pg. 28.
- ²The Evolution of Revolution, Pg. 11.
- ³The Psychology of Revolution, pg. 147.
- ⁴Jews Without Money
- ⁵World Revolution and Religion. pg. 15.
- ⁶C.F.Volney - The Ruins or Survey of the Revolutions of Empires, pg. 17.
- ⁷The Sociology of Revolution, pg. 367.
- ⁸Sociology of Revolution, pg. 367.
- ⁹The Clash of World Forces.
- ¹⁰World Revolution and Religion, pg. 25.
- ¹¹Sociology of Revolution, pg. 381.
- ¹²Revolution in Economic Life, pg. 123.
- ¹³Farewell to Revolution, pg. 173.
- ¹⁴The Psychology of Revolution, pg. 29.
- ¹⁵Quoted in Martin - Farewell to Revolution, pg. 159.
- ¹⁶Farewell to Revolution, pg. 31.
- ¹⁷Interests and Principles, Pg. 129.
- ¹⁸The Revolt of the Masses, pg. 80.
- ¹⁹Quoted in Burns - Principles of Revolution, pg. 54.

- ²⁰Farewell to Revolution, pg. 26.
- ²¹Psychology of Revolution, pg. 39.
- ²²Farewell to Revolution, pg. 47-51.
- ²³The Renaissance of Jesus, pg. 96.
- ²⁴Berdyayev, Nicholas - The End of Our Time, especially Chapter II, "The New Middle Ages".
- ²⁵Berdyayev does not write so much concerning revolution but his interpretation of history is important.
- ²⁶Farewell to Revolution, pg. 349 ff.
- ²⁷Same - pg. 349.
- ²⁸The Sociology of Revolution.
- ²⁹Quoted without reference to source in foreword of Shaw's "Handbook of Revolutions."
- ³⁰Quoted from Interests and Principles by Burns in Principles of Revolution, pg. 54.
- ³¹Burns - Principles of Revolution, pg. 89.

CHAPTER II

JESUS AND REVOLUTION

A. The Revolutionary background of the Life of Jesus

There is the possibility that this element in Jewish life has been exaggerated, but it cannot be doubted that there was a revolutionary tang in the Palestinan atmosphere of the period of Jesus. Social conditions, government, politics, and religion were all of a type that would breed revolution. There were unrest, repressions, and intrenched systems. The evolutionary process had tended to submerge the Jews rather than bring them liberty. There was wealth on one hand and poverty on the other. There was strict adherence on the part of a few to Jewish Law and suppression of all who did not obey it to the letter. There were soldiers on every road breeding hatred of a suppressed people toward those who were lords over them. And there were movements to remedy conditions. The word "revolution" was electric. Jean Milner says "The hearts of Jesus' listeners stood still when they heard the phrase 'The Kingdom of God' ".¹ All were anxious to know - what are Jesus' attitudes toward conditions as they are? They were familiar with contemporary movements.

Part of the revolutionary background of Jesus' life is found in Jewish history of the immediate past. The uprisings of the Maccabees were fresh in the Jewish memories. Those who had almost overthrown foreign rule and had appealed to the idealism of the Jewish race left a tremendous impress upon the Jewish mind. These uprisings had their reflections in Jesus' day. Revolutionary uprisings were a part of Jewish life until the destruction of Jerusalem in 70 A.D. - the final monument to Jewish rebellion. V.G. Simkhovitch says, "The rebellion of the Jews against Rome begins with the power of Rome over the Jews; and in the same degree as the Roman power over the Jews increased, did the political reaction against that power, the revolution against Rome, increase and spread."² Dr. Klausner describes the century from 60 B.C. to 70 A.D. thus: "Scarcely a year went by during this century without wars or other disturbances; wars, rebellions, outbreaks and riots, and all of them with their concomitant of incessant bloodshed; and this state of things prevailed in the land of Israel throughout the whole epoch which preceded Jesus', and prevailed also during his lifetime."³ The most important example of this attitude in the immediate background of Jesus' life was the activity of Judas of Gamala in Galilee for several years following 6 A.D. Of this group Josephus says, "There

was one Judas, a Gaulonite, of a city whose name was Gamala, who, taking with him Saddouk, a Pharisee, became zealous to draw them to a revolt, who both said that this taxation was no better than an introduction to slavery, and exhorted the nation to assert their liberty, as if they could procure them happiness and security for what they possessed, and assured enjoyment of a still greater good, which was that of the honor and glory they would thereby acquire for magnanimity .

. So men received what they said with pleasure, and this bold attempt proceeded to a great height."⁴ The scene of greatest activity of this group was at Sepphoria, only four miles over the hills from Jesus' home in Nazareth. Jesus was about fourteen years of age at the time of the burning of the city of Sepphoris. This was most certainly in the background of Jesus' life.

It is a common assumption, too, that Jesus included one of this group in his band of disciples.⁵ But recently this assumption has been seriously doubted. There is little actual evidence that the followers of Judas were called "Zealots". Simon the Zealot may have been called that because of his extra enthusiasm rather than because of his association with any particular party known as Zealots. A better term for the movement of Judas and many similar ones is simply

"revolutionaries." It means much and is all inclusive.

Another source of information concerning revolution in Jewish life is found in literature of the period. Apocalyptic literature is especially important as representing revolutionist philosophy. The bearing of eschatology upon revolution will be dealt with later. The *Similitudes of Enoch*, written by an unknown author between 94 and 79 B.C. dealt with the problem of good and evil, noting that evil was enthroned in high places and good was trampled in the dust. The book proposed a solution to this problem. It spoke of righteousness suddenly coming into its own, with the wicked cast away, ultimate justice reigning, the Messianic king on the throne.

"Then shall the kings and the mighty perish,
And be given into the hands of the righteous
and holy." ⁶

This is the root of the apocalyptic idea, but it speaks of the upsetting of society willed in the hearts of the Jewish peoples. The method here proposed was entirely devoid of human effort, but philosophy of revolution is in it none the less.

Another bit of revolutionary literature has crept into the gospel of Luke in the song of Mary prior to Jesus' birth:

"He hath shown strength with his arm;
He hath scattered the proud in the imagination of
their hearts.
He hath put down princes from their thrones,
And hath exalted them of low degree.
The hungry he hath filled with good things;
And the rich he hath sent empty away." ⁷

It is not clear what purpose the writer of the gospel aimed to serve in including this song of revolution. Montefiore stresses the thought that this song refers only to the low estate of women, especially barren women, and has no social significance whatever.⁸ But it is quite as probable that this was included by the author to introduce the revolutionary life and teachings of Jesus. It is quite in line with the social emphasis peculiar to this gospel. The song is indicative of Jewish unrest and of a current philosophy of catastrophic change.

Whether such revolutionary thought represented the masses of the people or not is open to question, but it is certain that Jesus' ministry was set against a revolutionary atmosphere.

B. Jesus' Social Attitudes.

We have seen that one of the bases of revolution is a vision of something different. This vision, set over against reality, is the stage upon which revolution operates. To find more, then, concerning Jesus and revolution, we must find his social ideals, with its relation to that which was commonly accepted in his day.

1. Jesus and Politics.

Let us begin with Jesus' political attitudes. While politics of that day cannot be segregated into a

separate field as it can be today, nevertheless there is a definite relationship to be expressed here. Politics in that day had a distinctly religious flavor and could not be separated from religion. The change in this in two thousand years is little short of marvelous. Religious sects made up the political parties.

Of these parties we may name the Pharisees, Sadducees, Essenes, Revolutionaries, and Apocolyptists as most important. Each held a definite place in Jewish life and represented certain attitudes toward the state.

At the top of the ladder, especially in Jerusalem, were the Sadducees, the conservative, rigorous, nobility. But they did not enjoy popular support. It will be remembered that the Sadducean party came into prominence at the time of John Hyrcanus (135-105 B.C.) over the question of compromise with the ruling class - Hellenists at that time. They were not strict Jewish nationalists. Their method was compromise, and their purpose seemingly was to sit as smugly in the saddle of the upper class as possible. They were the aristocrats par excellence of the day. They were definitely not revolutionary. Dr. McCown says of them, "They had everything to gain by the maintenance of normalcy; everything to lose by disturbances and insurrections."⁹ Jesus had nothing in

in common with this group. The group is mentioned by name in the gospels but seven times, and in the gospel of Matthew only.¹⁰ Each time they are in conjunction with Pharisees, an almost impossible combination, consistent only with Matthew's attempt to show that both leading parties of the Jews finally united against Jesus.¹¹ Nothing is recorded of the relationship between Jesus and the Saduccees except conflict. Jesus' attitudes toward this class then, may definitely be stated as antagonistic - hence revolutionary.

The party of Essenes is not mentioned in the gospel records, but was an element in Jewish political life which must not be overlooked.¹² The Essene Orders were communities of escape. They lived in colonies, not in tents as nomads, but in well planned monastic cloisters. They were ascetic in their living, vegetarian in their diet, and even in their temple sacrifice they permitted no animals to be sacrificed.¹³ They constituted a social order within themselves, and they in turn were within the Jewish society and within the rights of the Jewish religion. But yet they were apart from both. Dr. McCown says of them, "The Essenes are the sole example of any considerable unmistakable attempt to put into practice ideals of life different from those which society customarily approves."¹⁴ In this sense the Essenes were

revolutionary. But in their method they were far from it. There is no revolution by escape. They had nothing to do with pressing problems of the day except to move away from them. In their organization they have had followings in such orders as the communistic Christian church at Jerusalem and the order of "Little Brother's of St. Francis of Assisi." These have never been revolutionary movements, though founded on seemingly revolutionary principles.

In regard to Jesus' relation to the Essenes information is none too clear. But Jesus obviously had little in common with them. Professor Dickey dismisses the question of a connection between the Essenes and Jesus by simply saying, "The Essenes are not mentioned in the New Testament, and the attempt to connect Jesus or John the Baptist with them has not been successful."¹⁵ John the Baptist no doubt knew much of the work of the Essenes, and in the seclusion and asceticism which is recorded of him in the gospels,¹⁶ he must have had much in common with them. Jesus submitted to the rite of baptism much like the Essenic ritual, and lived with an Essenic simplicity. But he did not move away from society, but squarely into the heart of it. The very fact that "Jesus went about all the cities and villages,"¹⁷ belies any morastic tendency. He disappointed even John in his lack of asceticism.¹⁸

In his lack of restraint he offended many of his followers. "The Son of Man came eating and drinking and they say, 'Behold a gluttonous man and a winebibber, a friend of publicans and sinners'".¹⁹ The contrast to John's method is striking; how much more striking is a contrast between Jesus and Essenism. If Jesus were a revolutionist, his revolution was not of the escape variety.

The relationship of Jesus to the party of revolutionists, and his relation to apocalyptists will be discussed in connection with his attitudes toward government and social conditions and toward eschatology, and need not be included here.

The party with whom Jesus had most in common was that of the Pharisees. The Pharisees enjoyed popular support. Professor Case says of them, "The well-being of the Jewish people was the Pharisees' primary concern, and complete devotion to God was their fundamental religious ideal."²⁰ This describes their chief interests - an insistence upon Jewish nationalism and Jewish traditionalism in religion. They had no use for compromise with Hellenism nor Romanism, and had just as little sympathy with looseness in religion. They were legalists. Dr. McCown has an interesting comparison of Pharisees and Essenes. He considers one sect just as much a flight from reality as the other.

The Essene drew away from civilization, while the Pharisee drew up barriers which excluded the non-Jewish world.²¹

The gospels, at a casual reading seems unfair to the Pharisees. They are mentioned twenty-two times in the four gospels, not counting the duplicate or repeated accounts. Most of the record is an invective against them: Matthew especially was bitter against them.²² But a deeper reading of the gospels reveals that there must have been a close kinship between Jesus and the Pharisees. Jesus was at least on speaking terms with at least some Pharisees. We find no account of Sadducees inviting Jesus to lunch! The fact is that Jesus lived and moved in a Pharisaic atmosphere and it is not surprising that much of his preaching was against defects that he found in them. It is comparable in a way to a pastor preaching a great deal, sometimes bitterly, against unchristian ways of his church members. Jesus was definitely opposed to Pharisaic legalistic strictness. He clashed with them concerning Sabbath observance at least five times.²³ Each clash was on a matter of the letter of the Jewish law. They show differences between Jesus and the Pharisees indeed, but on the other hand they show that Jesus lived and moved among Pharisees. The "beware of the leaven of the Pharisees"²⁴ the illustration of the publican and

the Pharisee,²⁵ and even the great invective²⁶ point to Jesus' estimate of the importance of the place of the Pharisees in religious life. He quarreled with them only on matters of purely legalistic concern. To the casual observer Jesus very likely resembled very much the ordinary Pharisee of his day. He certainly did not repudiate them as a group.

The differences between himself and this group, however, need not be underestimated. The difference in legalism was fundamental. It was simply the difference in narrowness and broadness - fundamentalism and liberalism. It was difference enough to cause the death of Jesus.²⁷

What shall we say then concerning Jesus and his political attitudes? A short word would be that Jesus was a "free lance". No political group met his favor. His movement was separate and apart from all others. In no sense can Jesus be identified with any of these groups, except that he built upon some of their ideals. In a real sense Jesus revolted from ideals of his day, and spoke of something new. This was revolution as far as ideas were concerned. We shall reserve the rest of the question until we study Jesus' plans and methods. But we can say that politically Jesus' ideas had little in common with those of his day. Dr. Dickey quotes Bousset as saying; "Jesus' entire life was

oppressed by a sense of absolute contrast between himself and his times."²⁸ This he means to apply to the realm of political ideas.

2. Jesus and Traditional Religion.

Jesus was a religious expert. If there be revolution in Jesus' life, we may well expect to find it here. So, what about his attitudes toward the law, and toward the temple - the two bulwarks of Jewish religion?

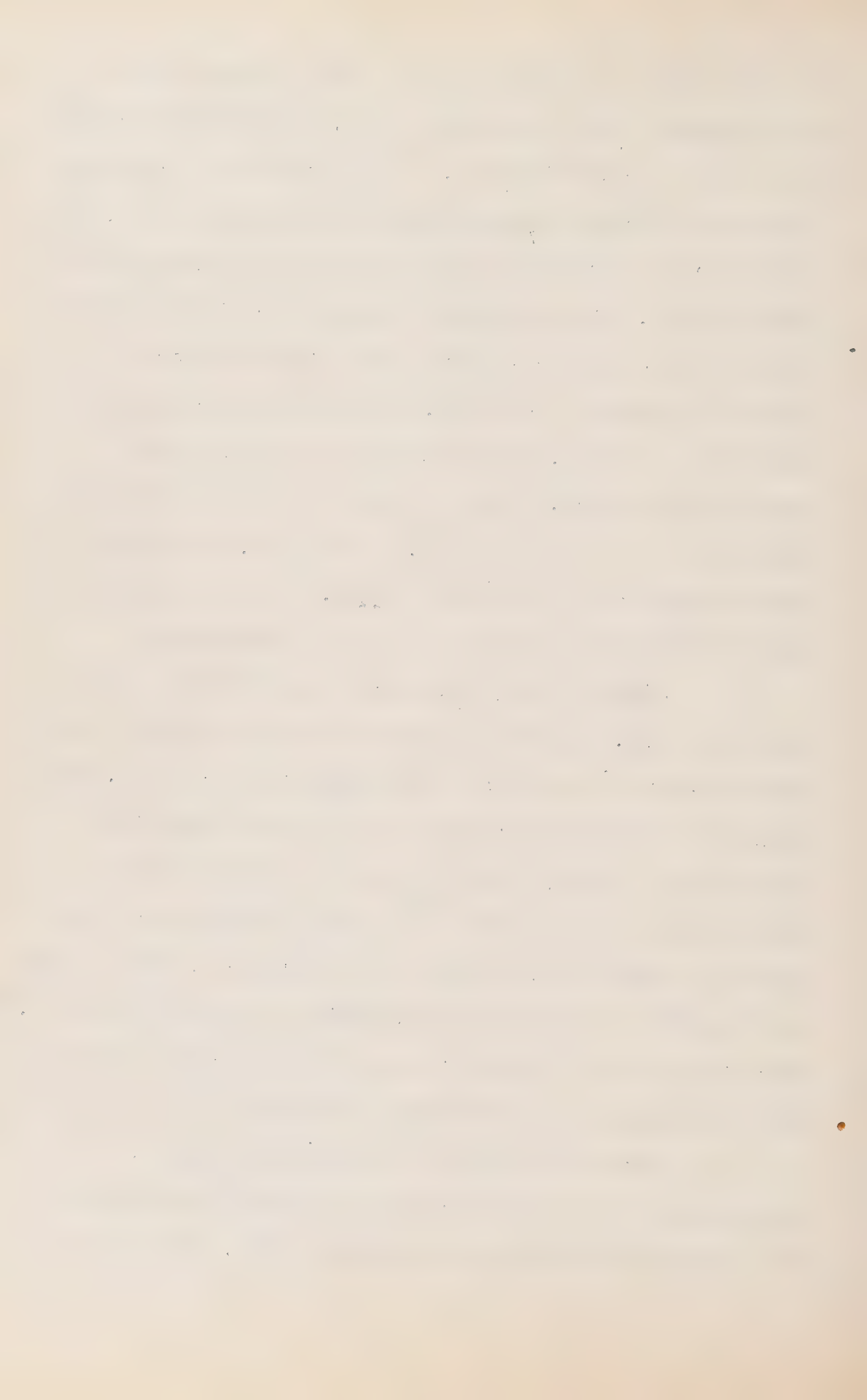
The first glimpse of Jesus in relation to the temple is the incident of his early adolescent experience.²⁹ Jesus is here pictured learning from leaders in the temple. His saying "Know ye not that I must be in my Father's house"³⁰ means very little, although much has been made of it. He expresses neither veneration nor animosity toward the temple or things he heard there; but he simply shows an adolescent delight in being in such a place. But from this experience and others Jesus learned much of traditional Judaism.

The gospel record of Jesus' teaching concerning the law is not always consistent. The most familiar teaching is that expressed in the Sermon on the Mount: "Think not that I came to destroy the law and the prophets: I came not to destroy, but to fulfill".³¹ This attitude is decidedly anti-revolutionary. It does not speak of an intolerable situation which must be supplanted by something else, but simply points to

the necessity of going beyond. Their righteousness must "exceed" the traditional type. The sermon on the mount is not revolutionary. It is great, and certainly beyond any social organization of that day or this, but through no interpretation can it be read to mean even a new religion. The sermon on the mount could have been held in the Jewish religion, and, if it had been allowed to stand in Judaism, would have outranked the prophetic writings, and would have stood in their common inheritance. There is here the statement often repeated "But I Say unto you," but it has no thought of overthrowing what others have said. If the new religion does not destroy the old there is no revolution.

Jesus in many instances is consistent with this attitude. Quotations from the old Testament were used by Jesus to silence those who would trap him. The lawyer who gave him occasion for the good Samaritan story found a ready response when he quoted from Deuteronomy and Leviticus.³² Jesus claimed that his teaching summed up the law and the prophets, but he had no intention of changing fundamental things of religion.³³ Even in Sabbath "breaking" Jesus made it clear that he had a precedent in traditional religion.³⁴

Another attitude is expressed which is different. Jesus had a feeling that the authority of the law and the prophets was broken down. The law and



the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it."³⁵ Whatever this may mean, it certainly points to a contrast between Jesus and that before him. Even if the verse be later the meaning is the same. There was a definite dividing place between the old and the new. The old, if not destroyed, was swallowed up in the new. This approaches revolution. According to Matthew, Elijah has come - thus some changes are to be made.³⁶ But Jesus was opposed to violent revolutionary method,³⁷ but he was well aware that supplanting of the old by the new was an Herculean task: "It is easier for heaven and earth to pass away than for one tittle to fall from the law."³⁸

Jesus attitude toward the temple was much the same as that toward the law. He attended many feasts, including the passover, tabernacle feast, dedication festival, and other lesser feasts. He certainly offered sacrifices at the temple, for there is no accusation of Jesus concerning any neglect of temple duties. But, on the other hand, the typical Jewish veneration of the temple was lacking in Jesus. Perhaps his Galilean heritage helped to lessen his regard for sanctity of the temple.

Sacrifice was less important than morality. Religious living took precedence over temple

observance.³⁹ Jesus twice quoted Hosea 6:6 "I desire mercy and not sacrifice".⁴⁰

There is a further revolutionary step taken toward the temple. Jesus' disciples pointed out the greatness of the temple building, but Jesus at once began to speak of its destruction.⁴¹ This is the apocalyptic portion of Mark, occasioned by a reference to temple buildings. Whatever the nature of Jesus apocalypticism, it is certain from this that in the new age the temple of Jerusalem was not to have central place. The apocalyptic oration from verse three on may be of little importance and unauthentic, but Jesus' prediction of destruction of the temple is very likely authentic. It is also important. It represents Jesus rising completely above the temple religion. The temple was not important.

This was revolutionary. Montefiore speaks of its revolutionary character. "It is a mark of his (Jesus') originality, and of his elevation above the religious level of his age. For though it is exaggerated to say that the Jews believed that God lived in the temple and not elsewhere, or that the presence of God among his people was conditioned by the existence of the temple, the old ideas did still hang about men's minds, and the continuance of the religion apart from the temple, and all the better for its loss,

was hard to conceive."⁴² Dicker says, "A new world without a temple was inconceivable to their (the disciples') mind. Jesus does not share their view."⁴³

This attitude of Jesus' here is certainly that of supplying a new basis for religion - a spiritual one. He was willing to have the temple destroyed, it was of little consequence.⁴⁴ The attitude was used by the writer of the Fourth Gospel in a philosophical way in the conversation with the Samaritan woman: "Jesus saith unto her, 'Woman, believe me, the hour cometh, when neither in this mountain nor in Jerusalem, shall ye worship the Father'".⁴⁵

We may say, further, that Jesus' whole emphasis upon God as Father, his ethical religion and his insistence upon life and not legalism, were in themselves revolutionary. This too, is in the realm of ideas. Traditional religion must fade away with the vision of the new.

One more word must be stated here. Jesus is singularly different from historic revolutionists in this case. Jesus' revolution was based upon religion. It was not an uprising brought on by suppressions, by unrest, by a terrible feeling of the "rottenness of the state", nor by any form of egomania. But it was based upon a high conception of God and a conviction that human life can gain a higher level without the

destructive element. Robespierre's worship of "reason" or Marx' "Religion the opiate of the people", has nothing in common with Jesus. Jesus' way was revolution - but of a different kind from anything that any of his followers have yet tried. It was founded in religion.

3. Jesus and Civil Authority

Revolution, in the popular mind, has to do with governments. Power, to the masses, resides in government, and any transfer of power requires a new governmental regime. And we may well ask ourselves: what was Jesus' attitude toward civil authorities?

It has already been shown that Jesus lived in a time of insurrection. If Jesus were an out and out revolutionist, there were many movements with which he could have allied himself. But Jesus did not ally himself with any of them. There is no evidence of any connection whatever of Jesus to any insurrectionist group. Even Jesus' disciple, Simon the Zealot, we have seen was probably named so because of personal qualities, and not because of political affiliations.

If there is revolution in Jesus' attitude toward higher authorities, it must be found on a different plane.

Jesus' relations with the Roman government

are few, but significant. The Roman government had little to do with the religion of the day, and Jesus was a religious teacher. The Roman government could not even find evidence to convict him of treason,⁴⁶ and sentenced him to capital punishment solely because the Jewish religionists demanded it so determinedly.

Jesus had no political ambitions. He had no desire to rule. If the record in the fourth gospel can be trusted, and this section appears to hold some authority, Jesus at one time actually refused a crown.⁴⁷ Jesus had no desire to be "made" king. If the passage is not historical it at least reflects an attitude toward authority which is consistent with the synoptic record. From the synoptic gospels come such phrases "The meek shall inherit the earth", and "blessed are the peacemakers". The synoptics also present a picture of Jesus as the suffering messiah. Even in his messianic conception, political ambition was absent.

I am convinced that Jesus' most revolutionary teaching toward government lies in his disregard for government. Those in authority were not important to him. He was not afraid of them⁴⁸ nor did he regard them at all highly. Just as the temple was not important in Jesus' religion - neither were questions of Rome or Hellenism. Government, to Jesus, had little

to do with spiritual facts.

This is well illustrated in the controversy over tribute money.⁴⁹ The famous saying of Jesus "Render unto Caesar the things that are Caesar's, and unto God the things that are God's," occurs here. The question involved Jewish nationalism and religious legalism. Jesus answered both implications. Jesus here said that religion may be practiced regardless of government. He carefully avoided direct indictment of government. He likewise avoided the question of legalism in religion. His religion depended on neither. If the answer was flippant in regard to government, just so it was with the legalistic question. To Jesus it was a trifling question in the presence of great spiritual and material issues. At any rate Jesus did not refuse to pay his taxes.⁵⁰ The Jewish hatred of the Roman tax gathering agents was not shared by Jesus. There was no condemnation of Rome comparable to his invective against Jewish narrowness.⁵¹

None of this lessens the fact that Jesus held ideals of government. He did, and they are revolutionary ideals, falling far short of reality. It reveals Jesus' reason for holding a flippant attitude toward his own rulers. "Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them.

But it is not so among you; but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be servant of all."⁵² This is revolution again in the realm of ideas. And it was not altogether confined to this realm, for three centuries of Christianity versus Rome brought on the death blow to Rome. Jesus, like Tolstoi, was "a revolutionist who hated revolution."

4. Jesus and Social and Economic conditions.

Jesus was familiar with social problems. He knew economic exploitation. His nation was full of social problems. And Jesus did not escape them. Revolution, we have seen, often has its roots in such conditions. If there is to be any kind of Christian revolutionary message in the age in which we live it must have a bearing upon social and economic life. What about Jesus' attitudes?

In the first place we must observe that Jesus was a country man. Nazareth was an obscure village of Galilee. Galilee was open and free compared to the congestion of Jerusalem. In Galilee among farmer-folk, roaming the hills, Jesus was at home. It was the city mob that killed him; not the peasant. In open Galilee, with its agricultural population, fields joining fields, Jesus learned much of life. His Jewish education taught him of the law and

the prophets. He learned of the great nomadic ideal, or Jewish "Mishpat".⁵³ This was the great ideal of justice, inherited from the desert, which held land in common. It had no room for masters, or "baals", hence there was no place for exploitation. The prophetic mind held justice in high esteem. Bouck White says, "Of all the great words of the Bible, the greatest of them is 'justice'".⁵⁴

Further, Jesus was a laborer. He was a carpenter, a day laborer. The carpenter occupation could not have made him wealthy, or even comfortable. He belonged to the lower classes. Dr. McCown says, "Jesus came from the class that had suffered poverty, privation, and oppression since society began."⁵⁵ When Jesus spoke of the poor and afflicted, he knew whereof he spoke. They were his neighbors and they of his own household.

Jesus did not hesitate to exalt those of his own class. He showed little mercy toward those who by their exploitation and greed created lower classes. Luke's version of the beatitudes is one of the best examples of this.⁵⁶ Luke takes out none of the original bluntness and makes no attempt at spiritualizing.⁵⁷ Luke leaves the words, "Blessed are ye poor Blessed are ye that hunger now Blessed are ye that weep now Blessed are ye when men shall hate you." Likewise he pours out woes upon the rich, the gluttoned, the flippant, and the prosperous.⁵⁸

The picture here is of a great reversal. Things are to be different! The poor will not always be poor nor shall the rich always be rich.

The gospel of Matthew has saved the parable of the last judgment, or "The Sheep and the Goats". A parable cannot be pressed too closely, but this parable plainly teaches the fact that the needy, hungry, and naked are to be judges of the world. Our attitude toward them, or rather our inclusion among them, is the measure of our favor in God's sight. The statement "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me"⁵⁹ is striking. If we may strip this story of its spiritualization and its apocalypticism (both Matthean characteristics) we have a simple statement of Jesus' identification with the lowly. It is the manger in later life.

It is singular that little is said in the gospels about some social evils of the day. Slavery is never mentioned, except in parables. Here there is no denunciation of the system. Perhaps the very fact that he said nothing about it indicates his attitudes. He saw no change for change in that field. He spent his time laying emphasis upon worth of personality, remedying as many evils as he could put his hands upon. Jesus, in his travels, probably ran across little slavery. It was not common among Galilean country folk. It was not an evil that he met with

every day.

Racial relations received little attention at the hands of Jesus. His gospel was universal, but occasions of bringing in actual illustrations of it were few. The Jewish attitude was one of ignoring. There were many races. "Gentiles" were on every hand. The very fact of them being segregated into groups with separate names is indicative of the Jewish attitude. The Roman soldiers made up a society of their own. They spoke to one another on the streets, but rarely to a Jew. The publicans, some Jews and some Gentiles, were despised by the good Jew. Even half-breed Samaritans were excluded from Jewish society. There was little chance to teach race relations in the midst of so many barriers.

The difficulty in breaking down these barriers is shown in the story of Jesus and the Syro-Phoenician woman.⁶⁰ But there was certainly nothing revolutionary about this episode. Jesus exercised especial care in breaking down such a barrier as that which existed between Jews and gentiles. Jesus' words sound harsh, but they are indicative of the problem which he faced.

Luke's gospel dared to mention relations with Samaritans. He gave us three stories regarding them.⁶¹ In the first story - that of the inhospitable Samaritans, Jesus softened the hatred of the disciples by moving on

to the next village. But surely the next village was also Samaritan. Jesus and his band were travelling upon foreign soil and were accustomed to receiving hospitality from them. The next two stories - that of the good Samaritan and that of the one leper out of ten who was a Samaritan - tell graphically the fact that Jesus expressly tried to break down at each opportunity every racial barrier.

At the time of the writing of the gospel of John there was no restraint concerning these matters. The Hellenist writer freely records Jesus' conversation with a "woman who was a Samaritan" reflecting two breaches of social etiquette.⁶² This is also connected logically with Jesus' saying that neither on Mt. Gerizim or in Jerusalem will some day be the proper place to worship, but men shall worship in spirit. With this attitude barriers fall.

It is in the field of economics where Jesus has been made out most frequently to be a revolutionist. Jean Milner says that one-third of Jesus' teaching is about money.⁶³ It may be that Jesus taught so much in the economic realm because it was the problem which he most frequently met. The rich and the poor were there. And as Jesus loved the poor, just so much he hated riches. This is not to say that Jesus loved poverty and hated the rich. For Jesus' loves were in terms of humanity

and his hates in terms of materials. He had a hatred of riches in themselves. His attitude was consistent throughout.

Luke again is our best authority on the economics of Jesus. Luke 12:13-21 gives us Jesus' parable of the rich fool. There was nothing wrong with the man except that he desired riches. There is nothing profound about the teaching of the parable, and its teaching is quite adequately expressed by White when he calls it "The Imbecility of being a Millionaire."⁶⁴ McCown expresses Jesus' attitude here when he contrasts Jesus scorn for Pharisaic legalism with his pity for the rich: "For the rich man's blindness Jesus has a half pitying, 'Thou Fool!'"⁶⁵

Two other parables of rich and poor are recorded in Luke 16. These parables with the intervening admonition "Ye cannot Serve God and mannon"⁶⁶ make up the entire chapter. One deals with the "unjust" servant whom Jesus justified when he confiscated his master's property, sharing it with debtors. Whether Jesus was interested in sabotage, or whether the parable was told simply to point out the fact that debtors cannot pay all that is required of them, is not quite certain. There are many attempts to tone this parable down.

The parable of the rich man and Lazarus is

similar. Dives had no fault except that he was rich. This was enough to condemn him. The parable draws a cartoon of the gulf between the rich and the exploited, with no bridge to bring them together.

The same attitude prevails in Jesus dealing with the rich young ruler.⁶⁷ The man was good, very good - but rich. That was enough to keep him from eternal life. Here we pity the rich man, but there is certainly no condemnation of him. "But when he heard these things he became exceedingly sorrowful; for he was very rich". Jesus went on to make his meaning clear. There must be no mistake! A rich man cannot get into the kingdom of God! It is easier for a camel to go through a needles' eye than for a rich man to find a right place with God. We cannot twist this, no matter how we tone it down, to mean anything else. Riches in the sight of Jesus were bad. In them were roots of deceitfulness.⁶⁸ Here Jesus found a cardinal sin. He could not even imagine a rich man in the kingdom.

Here again Jesus shows no bitterness toward rich men. He merely points out a terrific fact. The mercy of God somehow will bridge the gap.⁶⁹ Genuine religion is impossible to the rich. The poor may find it.⁷⁰

This attitude caught fire in those who heard

Jesus. Zaccheus was a rich man, but something happened when he met Jesus. "And Zaccheus stood, and said unto the Lord, 'Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man I restore fourfold'".⁷¹ That was the conception of salvation which Jesus held in this instance.

We may well ask the question: Why did Jesus spend so much time with the economic question? The answer is two-fold. In the first place, Jesus met this problem more often. We have seen this to be true. He met poverty on every hand. Economics was the pressing problem of the day.

The second answer to the question lies in Jesus' method. It shall be discussed later. Jesus could do something about economics. There was no chance whatever to change some of the social mores of his time. The government he could not change. We have seen that in the case of racial matters, Jesus used what opportunities were afforded him to break down barriers. He worked with tangible things. He acted when he had opportunity. This is the principle point of the cleansing of the temple.⁷² He found a specific situation, where graft and exploitation were going on. In the face of a situation he did not sit idly by.

Finally, in regard to social and economic conditions, Jesus never lost sight of his higher mission.

Even economics did not absorb his interests, pressing as the problems were. The whole matter was included in his conception of the kingdom of God. "Lay up for yourselves treasures in heaven"; "Be not anxious for your life, what ye shall eat, or what ye shall wear, for is not the life more than raiment?"; "Seek ye first the kingdom of heaven and its righteousness, and all these things (economic necessities) will be added unto you." Revolution in economic life lies in higher life.

C. Eschatology and Revolution

The eschatological element in the life and teaching of Jesus cannot be denied. He took over Jewish ideas and incorporated them into his conception of the "kingdom of God". To Jesus the new age was very real. We need not here enter into a discussion as to arguments for and against eschatology in Jesus' thought. Suffice it to say that eschatology is in the gospel records and no amount of criticism has succeeded in taking it out.

This paper does not go so far as such writers as Albert Schweitzer⁷³ who say that Jesus was a thoroughgoing eschatologist, and that all his life was coloured by the obsession that the end of the age was at hand in his own generation. There is much to say for this point of view, and it can be consistently held. But there is no reason to say that it must be held. Jesus may not

have been so thoroughly steeped in apocalyptic philosophy as this view supposes. E. F. Scott takes a middle ground and discounts much of the apocalyptic influence upon Jesus: "Jesus was a man of the people, nurtured on the popular literature, and in that literature we must seek the key to his thinking The apocalypses with their dreary artificial constructions and difficult symbolism can never have been popular."⁷⁴ Nevertheless, "Son of Man", "Messiah", and "Kingdom of God", are used by Jesus often, and many times they are no doubt used in the apocalyptic sense.

With this view we also must face the question of the ethics which this view implies. If Jesus' standard of morality was only for an intervening time before the coming of a New age, which should be a divine age, with no need for ethics, then it is true that there is no basis in Jesus for social revolution. This is the "Interimsethik" point of view.⁷⁵ It must go with thoroughgoing eschatology. But this too is a half truth. Interim or not, Jesus' ethics "represent his ideals of life. They were his solution of the social problems of his people."⁷⁶

What was the Kingdom of God? The theme of Jesus' preaching was just that.⁷⁷ John the Baptist preached it before him.⁷⁸ Can we say in the confines

of such a paper as this, just what this Kingdom was to represent? Drs. Brown - Serman and Pritchard, co-authors, in their book, What Did Jesus Think?, said that Jesus "played on the idea of the kingdom of God as a musician plays upon an organ". The simile is good. We have not yet gotten the full tone. Suffice it to say that the Kingdom of God was used both as an ideal of life, and as a divine order. And in a peculiar way, they both blended into one. E. F. Scott says, "The Kingdom as he (Jesus) conceived it was at once the higher, spiritual order, the better righteousness, the larger human brotherhood, the life of the inward fellowship with God. None of these exclude the others."⁷⁹

There is no question but what Jesus thought of this, in a sense at least, of coming soon. "The Kingdom is at hand". There was to be no waiting.

This too, must be tied up with Jesus' conception of his Messianic mission. He believed himself to be the Messiah. This fact was proclaimed at the baptism.⁸⁰ It was the central struggle of the temptation experience. It was kept secret until the time of Peter's confession.⁸¹ From that time on Jesus spoke of the suffering Messiah.⁸² His triumphal entry into Jerusalem publicly acclaimed his messiahship. His death on the cross, though misunderstood by his followers, was in harmony with the conception which he

held in his later ministry.

So these two things are true - Jesus held a great vision of a new age, which he spoke of as the kingdom of God; and he felt himself to hold a unique place in the new age.

In this is revolution. For have we not seen that roots of revolution are found in a romantic mind? A vision of the ideal is important. It is true that Jesus held such a view. Coupled with this is the thought of power. Can it be that Jesus' eschatological emphasis can be classed as "egomania"? To class it thus is irreverent, but the psychological elements are there none the less. Jesus was sure of himself and of the power of his dream. "Then shall they see the Son of Man coming in a cloud with power and great glory".⁸³ Psychologically this is comparable to the attitudes of Lenin and Robespierre. They felt that their movement was right, and that they were the messiahs of the day. The difference must lie in the content of the vision and the method.

Dr. McCown has given the question a proper interpretation: "Great occasions demand great men. Movements of power demand words of power. Great opportunities demand great vision. Jesus has moved the world as has no other individual in the course of history. Can we restrict him to the kind of language

and the kind of thoughts of which we are capable? The uniqueness of Jesus demanded unique expression".⁸⁴

Jesus' passion was so great that the new kingdom flared before him constantly. This is apocalyptic - but apocalypticism on a high plane. This is the kind of apocalypticism that moves the world. In short, it is a revolutionary eschatology.

D. A Study of Jesus' Purpose and Method.

This final question - was Jesus himself a revolutionist? What were his personal qualities which may give us a clue to his motives and his method? We have discussed this somewhat in our discussion of his Messianic mission, but there is more to say that is important. Let us approach the questions from a study of his life situations.

The temptation stories afford a starting place.⁸⁵ Their origin is obscure, for there were certainly no eye witnesses, and they could have arisen only through some later interpretation of early experiences which Jesus had spoken of. But they reveal purposes and methods which Jesus did not choose.

We shall follow Luke's order. The first and third were apocalyptic, the second was revolutionary. Jesus refused in turn to (1) consider his Messiahship as a call to work wonders - to be the champion of the

poor; (2) to take up arms to be the expected King; and (3) to appeal to the spectacular and figuratively come on "clouds of heaven". Each of these methods represented Jewish conceptions. But the outcome of the struggle for Jesus was simply that he "returned in the power of the spirit into Galilee".⁸⁶

Luke, who is more interested in purpose and method than others, tells next the story of Jesus in Nazareth. Here Jesus made a definite declaration of purpose.⁸⁷ Luke would infer that it was a natural outcome of the wilderness experience. Oddly enough, it mentions nothing of his Messianic consciousness. He does not attempt to capitalize on his special mission. His program was a simplified statement of Isaiah 61:1,2:

"The spirit of the Lord is upon me,
Because he anointed me to preach good tidings to
the poor;
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord".

Luke has placed the story well for dramatic effect. Jesus early recognized in the prophets and in Jewish "Mishpat" justice a great social ideal which must be proclaimed. And there is no doubt but what he felt divinely called to the task.

It was not until later in life - how much later we have no way of telling - that we have any more

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evidence of a great purpose aside from being a wandering prophet and teacher. Following Lucan tradition again, we find in 9:51, "He stedfastly set his face to go to Jerusalem". It is a positive verse denoting a definite plan. From here on Jesus was bent upon entering the city of Jerusalem. The ministry before the passion experience can best be described as a "travel ministry".

The "triumphal"⁸⁸ entry marked a definite period in Jesus' purpose. Surely none knew the purpose but himself. But it was well planned.⁸⁹ It was his Messianic declaration. On the authority of it he cleansed the temple, and thereby declared himself to stand in judgment of whatever was carried on in the area of religion. The ensuing conflict was inevitable, and the cross was the result.⁹⁰

This sketch is brief - but it points to a purpose in the mind of Jesus. It is not predestination, but genuine deliberate action! Can he be in any way interpreted as a revolutionist? His ideals be held fast, and he deliberately planned a way of bringing his ideals to the front. He was a revolutionist in personal philosophy.

But what about his method?

We may at once dismiss any form of violence as a part of Jesus' method. There is no possible way

of charging to Jesus a justification of violence. The only two incidents that have any connection with violence whatever are found on closer study to have no such connection.⁹¹ In the first instance, that of the cleansing of the temple, no instrument of violence is mentioned, except in the Johannine account, and then it is not recorded that the cord was used on anything but the cattle.⁹² There was no need of violence in this instance.

The meaning of the second instance is obscure. "He that hath none, let him sell his cloak, and buy a sword". When the disciples brought forth two swords Jesus immediately closed the conversation. Swords, to Jesus, were symbols of conflict. But conflict was in the spiritual realm, hence no swords were necessary. This has never been easy for the followers of Jesus to understand.

What can we say, then, of Jesus' method? The best positive answer is "service". "The Son of man came not to be ministered unto, but to minister". . . . "He that would be greatest among you shall be servant of all" "He that loseth his life shall find it, but he that saveth his life shall lose it".⁹³ We have seen that he conceived of his Messianic mission in terms of the suffering servant. McCown speaks of this fact as being one of

uniqueness:" it is here that one of the most significant lessons for modern democracy appears. Jesus demanded that the leaders of the people above all others should suffer and serve".⁹⁴ Can we conceive of revolution on this basis? If so, Jesus was a revolutionist.

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CONCLUSIONS - toward a Christian Response to Today's World.

To our revolution torn world comes the message of Jesus. In our historical sketch we have seen the world racked and twisted by revolutions. But we have not seen the world saved by them. The historical sketch of revolution is not bright, and stopping there I should say with Everett Martin - "Farewell to Revolution". Let it be a thing of the past.

But in the teaching of Jesus, and in his life, another form of revolution appears. It is not spectacular, it is not a mass movement. Neither does it destroy. It is based upon nothing but a high interpretation of life. Its social vision comes as part of this interpretation. But this vision originally was so real that it took on revolutionary proportions - even apocalyptic!

There are in our society today the same elements of Jesus' society. The methods of revolution are made easier - our opportunities for change far outnumber those of Jesus. We need not go to Jerusalem. California is just as effective.

Today there is no need for violent revolution, and there shall never be a place for it. But there is a definite need for the welling up in our Christianity a vision of the Kingdom of God! That

which is inevitable - that which is divine - must be our vision! And in our study I cannot help but feel that this new age holds a large place for Jesus. He again is needed to ride into the city, the herald of the new age!

If this be revolution, let there be revolution!

NOTES ON CHAPTER II

- ¹The Sky is Red, Pg. 158.
- ²Toward the Understanding of Jesus, pg. 7 & 8
- ³Jesus of Nazareth, pg. 167.
- ⁴Antiquities, Book 18, Chapter 1.
- ⁵Luke 6:15, Acts 1:13.
- ⁶Enoch 38:5
- ⁷Luke 1:51-53
- ⁸The Synoptic Gospels, Vol. II, pg. 371.
- ⁹The Genesis of the Social Gospel, pg. 316.
- ¹⁰Matthew 3:7 - 16:1, 6, 11, 12 - 22:23, 34.
- ¹¹Matthew 22:23, 34 show the separate activity of the Saducees, though they are engaged in rivalry with the Pharisees against Jews.
- ¹²It is quite possible to place too much emphasis upon the importance of the Essenes in the Life of Jesus. Klausner's Jesus of Nazareth considers the Essene philosophy to have been the nearest that of Jesus. The most radical statement of this overemphasis is found in the Rosicrucian literature The Mystical Life of Jesus, which makes Jesus out to be a gentile and an actual member of the Essene order. This type of literature has a wide reading, but in the light of research is wholly misleading.
- ¹³For a concentrated statement of the beliefs and practices of the Essenes see Bosworth, The Life and Teachings of Jesus, pg. 34 and 35.
- ¹⁴Genesis of the Social Gospel, pg.154.

- ¹⁵ The Constructive Revolution of Jesus, pg. 37.
- ¹⁶ Especially Mark 1:6; Luke 3:1-20.
- ¹⁷ Matthew 9:35.
- ¹⁸ Matthew 11:2-6.
- ¹⁹ Matthew 11:19.
- ²⁰ Jesus - A New Biography, pg. 133.
- ²¹ Genesis of the Social Gospel, pg. 317.
- ²² Note especially Matthew 23:1-36. Here Matthew makes this denunciation of the scribes and pharisees to be a public address during the temple teaching of Jesus. The same account in Luke tones it down to an incident of seclusive conversation in the home of a Pharisee who had asked him to dinner. Luke 11:37-44. These accounts are consistent with the points of view of the two gospels.
- ²³ Mark 2:23-26; Mark 3:1-6, with parallels to both of these in Luke and Matthew; Luke 13:10-17, the "ruler of the synagogue" here being surely a Pharisee; Luke 14:1-6; John 5:1-17.
- ²⁴ Matthew 16:11; Mark 8:15; Luke 12:1.
- ²⁵ Luke 18:9-14.
- ²⁶ Matthew 23.
- ²⁷ See John 5:18.
- ²⁸ Constructive Revolution of Jesus, pg. 37.
- ²⁹ Luke 2:41-50.
- ³⁰ Luke 2:49, literally "in my Father's things".
- ³¹ Matthew 5:17. Indeed, the rest of Chapter 5 is made up of illustrations of Jesus' attempt to build above the law, but still holding within it.

- 32 Luke 10:27,28.
- 33 Matthew 22:34-40. This is obviously the same incident that in Luke brought forth the story of the good Samaritan.
- 34 Matthew 2:3; Mark 2:25; Luke 6:3.
- 35 Luke 16:16. A parallel is found in Matthew 11:12f. Commentators often despair of finding a meaning to this verse.
- 36 This is a loose paraphrase of Matthew 11:14, attempting to bring out its meaning.
- 37 Matthew 11:12. Luke in concentrating it lost its meaning Luke 16:16b.
- 38 Luke 16:17. The same saying in Matthew 5:18 makes an altogether different meaning. It is highly spiritualized, as usual in Matthew.
- 39 Matthew 5:23,24.
- 40 Matthew 9:13; 12:7. This double quotation may be another instance of Matthew's habit of repetition.
- 41 Mark 13.
- 42 The Synoptic Gospels. Vol. I, pg. 296.
- 43 Constructive Revolution of Jesus, pg. 72.
- 44 This was the basis of his accusation in the Sanhedrin. Mark 14:58; Matthew 26:61 cf. also John 2:19.
- 45 John 4:21.
- 46 Luke 23:4; John 18:38.
- 47 John 6:15.
- 48 Luke 12:4.
- 49 Luke 20:21-25; Mark 12:13-13; Matthew 22:15-22.

- ⁵⁰Matthew 17:25.
- ⁵¹See above.
- ⁵²Mark 10:42-44; Matthew 20:25-27; Luke 24:24-26.
- ⁵³See McCown, Genesis of the Social Gospel, pg. 130-157, and Wallis, Louis, God and the Social Process.
- ⁵⁴The Carpenter and the Rich Man, pg. 54
- ⁵⁵Genesis of the Social Gospel, pg. 335.
- ⁵⁶Luke 6:20-21.
- ⁵⁷This is in contrast to Matthew.
- ⁵⁸Luke 6:24-26.
- ⁵⁹Cf. Matthew 25:31-45.
- ⁶⁰Mark 7:24-30; Matthew 15:21-28.
- ⁶¹Luke 9:51-56; 10:25-37; 17:1-19. This is in contrast to Matthew, who pictures Jesus as specifically saying, "Go not into any way of the Gentiles, and enter not into any city of the Samaritan's. 10:5.
- ⁶²John 4:5-42. Note Vs. 9.
- ⁶³The Sky is Red, pg. 146.
- ⁶⁴The Carpenter and the Rich Man, pg. 36 ff.
- ⁶⁵Genesis of the Social Gospel, pg. 338.
- ⁶⁶Luke 16:13; also Matthew 6:24.
- ⁶⁷Luke 18:18-23; Mark 10:17-22.
- ⁶⁸Matthew 13:22; Mark 4:19; Luke 8:14.

- ⁶⁹Luke 18:27; Mark 10:27, Matthew 19:26. Montefiore says that the Matthew account is the true historical account of this epithet.
- ⁷⁰Luke 21:1-4, Mark 12:41-44. This is a gracious touch of Jesus which cannot be construed to be revolutionary. But it reflects his attitude.
- ⁷¹Luke 19:8.
- ⁷²Luke 19:45, 46; Matthew 21:12-16; Mark 11:15-18.
- ⁷³See his Quest of the Historical Jesus, Chapter 19.
- ⁷⁴The Kingdom of God, pg. 31.
- ⁷⁵See Schweitzer, Quest of the Historical Jesus, pg. 352.
- ⁷⁶McCown - Genesis of the Social Gospel, pg. 328.
- ⁷⁷Matthew 4:17, Mark 1:15.
- ⁷⁸Matthew 3:2
- ⁷⁹The Kingdom of God, pg. 186.
- ⁸⁰Mark 1:11, Luke 3:22
- ⁸¹Matthew 16:13-16, Mark 8:27-29; Luke 9:18-20. This is according to the synoptic tradition. The Fourth gospel records no secret messiahship - but his mission was known from the start.
- ⁸²Matthew 16:21; Mark 8:31; Luke 9:22.
- ⁸³Matthew 24:30; Mark 13:26, Matthew 24:30.
- ⁸⁴The Promise of His Coming, pg. 161.
- ⁸⁵Luke 4:1-13; Matthew 4:1-11.
- ⁸⁶Luke 4:12
- ⁸⁷Luke 4:18, 19.

88 A grand name applied to a comparatively insignificant occurrence.

89 Note details in Luke 19:29-35.

90 This sketch has followed largely Klausner's Jesus of Nazareth.

91 Luke, 19:45,46; Matthew 21:12-16; Mark 11:15-18; John 2:13-16 (Parallel passages); and Luke 22:35.

92 See Dickey - Constructive Revolution of Jesus, pg.38 also Tittle, Ernest Fremont - Jesus After Nineteen Centuries.

93 These are quotations from the Logia, and represent central teachings of Jesus.

94 Genesis of the Social Gospel, pg. 373

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